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FOR THE GOSPEL MESSENGER.

A SERMON,

Preached before the Society for the Advancement of Christianity in South-Carolina, by their appointment, on their Anniversary, Feb. 14th, 1832, by the Rev. F. P. DELAVALUX, Rector of St. Bartholomew's Parish.

1 John, iv. 17.

Herein is our Love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

THIS Apostle states, that "God is Love." Though shrouded in his thick pavilion and incomprehensible in his majesty, he is perceptible to us in that amiable complacency and regard as he is the fountain of that heavenly feeling of delight, whence arise tenderness, compassion, and the perfection of benevolence, flowing in rich and inexhaustible streams from his own attributes. Love is to us, his most interesting attribute, pure, disinterested, perfect and unchangeable: it is his immutable essence and property, and it is in this alone, that we may approach him to be as he is. St. John tells us "he that dwelleth in Love, dwelleth in God, and God in him." Every thing that is glorious,—every thing that is holy,—every thing that is honourable and good, centres in him and forms the essence of the divine character. Whatever therefore that is good that dwelleth in a man,—in that degree assimilates him to the divine character, and is in that degree a renewal of that image in which God at first created him. But my brethren, let us be careful to distinguish, what is good, for in that lies much of the deception we practise on ourselves. It is too much the habit of the world to mingle or pervert this term, often will they call evil good and good, evil, for what is really deserving of that name of good, they have not the natural discernment to discover. We are in a state that is imperfect, and all that ever is or can be good in us, is derived from God alone, and thus he is said to "dwell in us," therefore all that is consistent with God's character, and that emanates from his attributes, communicated to us, is good, and that alone—for all that is not derived from that source cannot be good, because, it partakes not of his character, which is the only standard of what is good. "God is love"—this love forms a prominent subject in the writings of this Apostle; by its affinity to the divine

character and the inferences that he drew from it, we must see at once that it is a love that is heavenly in its nature, it is that pure ethereal flame, shed abroad in the hearts of Christians by the Holy Spirit, whose source and object, whose strength and fulness is spiritual, and unlimited by the boundary of time and sense. In this view what excellence is contained in that single word, Love. It is the standard of all law, for it fulfills every duty. When this love is the sentiment of the soul, when this moves the true feeling of the heart towards our God in his triune reference to us, as the Almighty Creator Redeemer and Sanctifier, it is there we shall see the truest devotion of that soul, with all its mind and strength, that comprises that first and great commandment. The more perfect the love that excites the heart, the more perfect will be the devotedness, the more pure the worship and service. And again as St. Paul says, "Love worketh no ill," but best fulfilleth the law of the second table—"love thy neighbour as thyself." Without this love, or true definition of our Christian character, we are, with all our professions and with our highest pretensions, but mere shadows, as unsubstantial as the sound of brass and the tinkling of cymbals. We may be endued with every other Christian grace, and yet, saith St. Paul, "shew I unto you a more excellent way," and what does he shew unto us, but, this love or Christian charity. We may be expert in scriptural phrases, we may be preachers with the tongue of men and angels, nay he says "though I have the gift of prophecy, and understood all mysteries, and all knowledge," what is this but acknowledging, that we may be even the most learned teachers and expounders of the scriptures, we may, in short, have every thing in theory, but if we have not this one grace of the Spirit, Christian charity, we are nothing. Observe again, "and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity." Surely there must be something peculiar in this divine portion, how distinct from the worldly conception of charity. I may give all my goods, I may grant away all my possessions, leaving myself without substance like the poor widow at the treasury; nay I may even sacrifice my life and yet not have this property of God, this Christian charity!! This is the Apostle's argument; will the world believe it? What with this sacrifice of my wealth, my time, my convenience, can I not procure evidence from every one around that I am liberal in distributing of my means? Shall it then be even hinted, that I have not charity? It is not our words alone, my brethren, it is the plain declaration of the Apostle. You may do all this and much more also, and yet not possess this grace of God called Christian charity. This charity, this gift of God, is a movement of the soul far more excellent than this: the charity or the love of a Christian must soar *far above* all this. Let me remind you of the liberal alms of the Pharisees, all this may be the effect of sordid and selfish considerations--ambition, vanity and pride, have reached to this, like the merchant with his adventure sending all afloat, but it is in the expectation of some return or profit, it would be inconsistent to

call it charity, so this is committed to adventure, with the expectation of some return in popularity, or reputation, the good report of the world or other selfish gratification, but rises not so high as love to God or pure love to man, therefore, is not Christian charity. The love that warms the Christian's breast having its origin from heaven, is not confined to these outward acts, they are not to be omitted, but they are not estimated as amounting to this excellent gift of heaven—they are all earthly considerations and without proceeding to the other they reach to nothing of a heavenly nature. Christian charity can exist only with the heart that is meek, mild, unsuspecting, forbearing, forgiving, as well as benevolent. Emanating from God it is filled with loveliness throughout, daily progressing in conformity to the image and character of God, though the man may want the means or the opportunity for a single exhibition of the other ostentatious acts. Christian love is so intimately connected with the deity, that it partakes of his unchangeable and immortal nature. "Charity never faileth" for in the regions of eternal felicity this portion will survive and shine more glorious in immortal splendour. Other gifts may cease, for what are now the objects of our faith will then be the experience of our happy enjoyment, and hope will be emerged into reality, but this highest gift constitutes the source of a never-failing felicity that will crown all in the eternal bonds of union and harmony even there. It was of this fount of love, that this Apostle had so richly imbibed, he had drank deep while he lived in sweet intimacy with our Lord, and he above the others, was more communicative of this blessed affection in solicitous efforts to aid its growth and nurture in the hearts of others. How admirably does its influence manifest itself in all his communications to the household of faith, and it is thus he directs them in the mode to increase it by the words which we have now before us "herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world." Herein shall we nourish and enlarge this blessed and immortal property of heaven, by being "as he is," by bearing more of the image of him who has thus set us the glorious standard and example. Our love, my brethren, will be perfected by our constant aim at imitating our Saviour and Lord, that "as he is" the "God of love," so we may be in this world—partaking, however distantly and feebly, some portion of that most excellent grace while yet we are inhabitants of this vale. It is then, when most exercised that we shall obtain a strong evidence of our participating in the properties of heaven. "Hereby know we that we dwell in him and he in us, because he has given us of his spirit" and it is then we shall have this holy and just confidence which will sustain us at that approaching grand and awful day, "that we may have boldness in the day of judgment," we see then what should be our aim "as he is so are we to be in this world."

That Christ was our great exemplar in every thing, is not the doubt among us, my brethren, who have assembled on this occasion. In all things he was perfect, shewing us a way, whereby, sinners as we are,

we may yet find remission and acceptance, and whereby we may yet attain everlasting life in his presence. Christ was in particular a pattern to us, in abstraction from a worldly mind, in a holy and benevolent disposition, in a holy zeal for God, and in this love and Christian charity; and upon this last as most suitable for our present occasion and being the point to which our text chiefly refers, permit me more particularly to extend my remarks.

The love of Christ, what an inexhaustible theme! How shall we, with our limited capacities attempt to scan the height or the depth of the love of Christ—a theme that has excited the desire of angels above, to contemplate. What is in the power of *our* minds? Can *we* form an adequate conception of the vast the boundless felicity and glory that he enjoyed with the Father before all worlds? How then can we conceive the extent of that humiliation, that could veil this incomprehensible glory of the Godhead, in the form of a servant, to take upon him our human nature and become like one of us, children of infirmity, sorrow and trouble. Is it not too wonderful for our minds? It is here we begin to learn to admire and adore that truly distinguished feature, Love. It was love in all the fulness of benevolent and compassionate tenderness that drew him from the throne of majesty and eternal glory, that supported him through the trying scenes of persecution and cruelty, in a life of labour and poverty; and finally engaged him to undergo the tortures of a painful death. The bright pattern of his love shines through every scene of his painful journey. There, my brethren, it is brought more immediately within our reach and comprehension—our God is more accessible for our imitation. There, view the mode and the objects for the fullest display of this heavenly gift. View, well the objects of our Saviour's love, wide and general, as the necessity and the willingness of the sufferer to be relieved, were they manifested. He came to heal the sick, and to save that was lost, he came to call the sinners to repentance—his objects were not only of his own house or town, for he went about doing good; he did not confine his blessings; he did not wait till they should come to him to make their necessities known. He sought them. His expansive love was not bounded by self or any thoughts of trouble or convenience; it was only bounded where perverseness or inveterate prejudices would not accept of relief; thus we find him in some places lamenting that he could do no good, “Ye will not come unto me that ye may be healed.” Whenever there was an object that would receive, without a further question it was done. But, observe, my brethren his love was not confined to temporal benefits. The more important object of his love was to diffuse that holy light that he had brought into the world. The world lay in a deplorable spiritual darkness, and in bondage to wickedness and sin: it was principally this that had excited the powerful movement of his compassion and benevolence. Here was an evil of the greatest magnitude, that was bringing destruction upon a benighted world, that was accumulating misery upon misery and wretchedness extreme; and this evil could not be arrested but by the means

he came to offer. To effect this, he brought the good tidings, deliverance to the captives, freedom to the prisoners of Satan, and this gospel to the poor. Here, then, was the chief object, for which he laboured with painful steps and weariness of *frame*. He sought to enlighten and to save these as the objects of his compassion and his love. Even while sinners, he yet loved us, and gave his soul a ransom for many. My brethren do ye not perceive that this presents something that we may attain. Here we may approach his unchangeable character: as he was, as he is, ever solicitous in this object of his love, so may we be in this world. By his providences and by his grace, he is daily manifesting the same love to the souls of men, and he has the same desire to retrieve the miserable state of those who know not the gospel; raising up by his Spirit, societies and instruments, whereby that love may be accomplished. If we then are followers and disciples of him, what is more evident, than this duty? As he is, so should we be in this world. The same objects exist now, as formerly, before his presence on earth. Some are fed with the bread from heaven, but there are others, oh my brethren, how large is the number, even in this State, that are still reaping up wretchedness and wo, to whom this word is unknown, and to whom this bread has not been presented; who are barren and parched up, not knowing the way to the living waters; to whom the present time is a scene of wandering error or hardened iniquity, and to whom the future holds not a ray of light to enliven the dreary path to the grave; no comfort, no support for this state, nor knowledge, nor a hope beyond it. Are these too far removed from the solicitude of him, who left not this world till he had given this injunction--"Go ye unto all the world, and preach the gospel to every creature?"

May we not interpret the language of your hearts in contemplating this love, to say that we rejoice in the opportunity that we may thus conform--as he is, so are we in this world. God permits this state to continue even in this enlightened age, for this among other purposes, that "herein our love may be made perfect, that we may not be without boldness in the day of judgment." Is not this love a most excellent thing? More to be desired than fine gold: it is a disposition that grows and expands by the exercise, till it raises us to the "stature of Christ." The same objects are permitted to exist, to court our imitation though in our humble spheres. If all were clothed, if all were filled, would not the love grow cold and indifferent for the want of healthful exercise; but as the temporal objects remain, to give an opportunity for the fruits of faith, so the spiritual objects, more abundant yet, that "our love may be made perfect."

If the question arises "how are we to do this?" We have been equally favoured with the example of our Lord in the mode. He neglected not the temporal relief sought; but to counteract the source of distress, the root of evil, the source of woes, the entailing of the misery, thus to relieve more effectually the moral evils; he sought to influence the soul, and re-

duce that, to the enlightening principles of the gospel; he refused not his solicitude to abate the pains of the surface, but he sought to administer a more effectual remedy in the cure of the heart, and the change of the inner man; for, as this object is effected, the others lessen or disappear. Here then we have an appropriate example for ourselves. While we may never neglect the temporal benefits of others, let us be more peculiarly solicitous to impart spiritual benefits; knowing this, that all that is temporal is transitory, and the pressure is only for a season, whereas the benefits of the other are eternal.

Let us meet also another inquiry: Is it given to all to have the opportunity of aiding the spiritual advancement of another? All are not preachers and expounders of the gospel. This we admit, but can you not aid those who are? Can you not aid those societies, who ask but a small portion from your abundance, a trifle from your superfluity to aid them—while they devote their time and solicitude to procure these means and instruments, for the accomplishing this great object of a Saviour's love? The aim of the Society for whom I plead, is more especially directed to relieve the spiritual necessities of our own State—to carry that message of a Saviour's love, by the Bible, the tracts and its messengers, where the feet of one perhaps never yet trod, or the sound has never reached, or perhaps has reached, but encumbered with errors and notions of human invention, calculated, as we believe, fatally to mislead. We despise not the efforts of others, but in the spirit of charity we prefer our own, as the path that has been trodden in succession from those to whom the commission was first given. Here then is the object you can reach, though not in person or in voice, yet with the means that God has placed within your power, your counsel and your substance. Let not the efforts, so benevolently designed, languish in futile entreaties, for these means, which you will surely not prefer to the regard and love of God. "We love him" saith this Apostle "because he first loved us," he gave himself for us, we cannot return this obligation to the Lord who bought us, but we can return this love by relieving those whom he hath placed before us as objects on whom to exercise this love for him. Will any hesitate? Behold what an advantage is here held out to you. Who would withhold the things of this world that to-day may be his but to-morrow may be scattered he knows not where, in the face of this gracious promise, "that we may have boldness in the day of judgment?" Too often this awful day is discarded from the thought, but it is armed with impending danger that will some day awfully retaliate the contempt of the unbeliever; but knowing the terrors of the Lord fain would we persuade all men to be reconciled to God. He who will not fear now, is an object of our pity, but his unbelief can "not make the word of God of none effect." The time will come that will shake the stoutest heart, but you may disarm it of its terrors. Would you reverse this alarm, and anticipate the triumphant joys of those "who love the Lord at his appearing:" would you change the foreboding terrors of a culprit at this bar, here you have offered the means of a holy confidence, the expecta-

tion of a son, if you have the mind of Christ. If we are in this world as he is, that is, possessed of his spirit and disposition, filled by the same active influence of heavenly love, we are then in his image and shall have "boldness in the day of judgment," it will be no terror, it will bring no distress, for "to die is gain." The sting of death is sin, but thanks be to "God who giveth us the victory through our Lord Jesus Christ," for Christ hath redeemed us from sin. Shall I then need to plead this, as *our* peculiar cause my beloved friends? It is surely also for your sakes, it is your own benefit? It is the cause of your love, the only return you can make for the love of your Redeemer, not alone he that died for you and shed his blood that you might be healed; it is for the love of that Redeemer, that is now seated, as your ever living intercession to plead for you. He who now beholds your hearts and intents; from whom the fallacy of the usual pleas of inability and want of means, cannot be concealed, he now calls upon you to remember "the poor ye have always with you, to transfer your acknowledgment of the love for him unto these objects, that are always with you," as the proofs of that love with which you are actuated. Their spiritual necessity, is now the object that we beg you to consider. Observe the extensive opportunity of this Society. Oh that you might believe our report, that you could hear the pressing solicitations, that it so often distresses our hearts to deny; the want of Ministers, the want of those administrations that would soften their afflictions, and console them in their troubles and perplexities, and reflect what a little from each gifted brother, would relieve; a little spared from your abundance, would cause this Society to flourish, and the hearts of many to rejoice. While the Saviour, and our advocate in Heaven would approve the effort, however humble the amount, that manifested the regard that was paid to his injunction, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." We have attempted to shew you the nature of the love as *he* was, and as *he* is. And God grant that thus you may be in this world: his love was boundless to you, surely it is not by a little that you will measure out your love for him. What can you do better, than thus to lay up treasures in Heaven, for what is thus bestowed is but lent unto the Lord. What can you do better after the real wants of nature in your several stations are supplied? Is it to lay up stores for family and friends? The Lord is mighty and his arm is not shortened that it cannot save, he will be a father to the fatherless, and a husband to the widow, but it is, of them that love him. What can you do better, than to show your love to him in the way he has taught. Think of the numbers, that thus may be benefited, and surely you will not withhold from your abundance, you will devise liberal things. "What ye do then, do heartily, as to the Lord and not to man." And God be with you.

Whole congregations, where the worship is *extempore*, have been prayed into a denial of "the Lord who bought them" before they dreamed of departing from the faith once delivered to the Saints.

FOR THE GOSPEL MESSENGER.

Extract from a Sermon preached on the Sunday after the death of the Rev. Edward Rutledge.

He was born, and passed the greater part of his life, in this diocese. At an early age he contemplated the sacred ministry, as the calling to which he would devote his life, being encouraged thereto, it is believed, by one who loved him as if he were a younger brother, the late Rector* of St. Philip's Church, Charleston. His connections, talents and education, the best which our country afforded, and whose advantages he diligently improved, opened to him the path of worldly honour. But he preferred the honour that cometh from God. And if there have been any disposed to doubt that he made a wise choice, who doubts it now? Soon after the institution of our General Theological Seminary, he entered it as a student, and when found qualified to be admitted to the "holy order of deacons," was ordained by Bishop Brownell, of Connecticut, in which diocese our Seminary then was, and whose especial esteem and regard he soon gained, and ever retained.

His first parish was that of St. Thomas and St. Denis, in our neighbourhood, in which he ministered for a few years very acceptably. Had it suited him to make our diocese his permanent home, he would no doubt have occupied a large sphere of usefulness in it, and his removal was the occasion of deep and lasting regret to the members of the Church in general, and to his brethren of the Clergy in particular, by whom he was eminently respected and beloved. Indeed his benevolent countenance, his obliging disposition, his winning deportment, his affability, his sincerity and earnestness of manner and solid sense in the exercises of the pulpit, and above all the Christian virtues which shone in his life, rendered him a general favourite. There is no diocese, in which he was the least known, that would not have welcomed, and regarded as a blessing, his being enrolled among its Clergy. Considerations, it is understood, of a domestic nature, induced him to have his home at the North, and after having faithfully and usefully served the parish of Stratford, Connecticut, (a place celebrated in our ecclesiastical annals, as the scene of the ministrations of some of our most distinguished Clergymen, and in particular of the eminent Dr. Samuel Johnson, first President of King's College, New-York,) he was called to the very important station of Professor of Moral Philosophy, in the University of Pennsylvania. In addition to the opportunities which this office afforded for inculcating Christian principles, and forming good habits in a very interesting portion of the youth of our country, he was engaged almost every Sunday in those duties which were more proper to the "sacred ministry," officiating gratuitously for some destitute congregation, or to accommodate a brother Clergyman. He had not been long connected with this University, when he was invited, under circumstances the

most gratifying to his feelings, to the Presidency of Transylvania College, Lexington, Kentucky, which appointment he declined.

The most satisfactory evidences of the estimation in which he was held, are afforded by the public expression of regret on the part of the officers of the University, and the token of affection* presented by his pupils, on the occasion of his being compelled by ill health to resign.

While faithfully filling his own proper sphere of action, he found time to prepare for the press, two volumes on subjects in interesting harmony with the practical and benevolent tenor of his life. To make ecclesiastical history more inviting, (by excluding its details) and in particular that branch of it in which the members of our Church are especially interested, was the benevolent and pious design of the "History of the Church of England, being principally an abridgement of Grant's." His other work was the "Family Altar, consisting of prayers for family worship, and for the sick and the mourner, with practical reflections on select portions of the New Testament." In the preface he remarks: "Irreligion and infidelity still prevail to a melancholy extent, and lukewarmness is still most awfully retarding the progress of the Gospel. Nominal disciples of the Lord Jesus Christ burden every section of the Church, and vital piety does not flourish to a degree at all proportioned to the advantages enjoyed. The individual who now offers this volume to the public, indulges the hope, that in so doing, he may accomplish something towards introducing into the families under his pastoral care, and others, the more extensive practice of family devotion, a powerful means of remedying the evils above alluded to. Having found in his own domestic circle, the value of a good selection of prayers for morning and evening—and having tested the effect of some *practical* comment on the chapter or chapters read from Scripture for the instruction of his household, he is induced to offer to his Christian brethren, what he deems a valuable aid in drawing nigh to God, and in hearing his holy word. Every head of a family will find great good resulting, from herein reading the *particular application* attached to the portion of the New Testament, which may be selected for the instruction of his house, at morning and evening: every Christian may be benefited by making these reflections the companion of his or her private study, and every one who visits the sick, may find, from the index, suitable passages and accompanying practical remarks, for the purpose of rousing, encouraging and cheering the hearts of those whose couch they approach in the spirit of love."

The intellectual merit of this work consists chiefly in selecting the most appropriate portions of Holy Scripture, they being arranged as in a harmony, and in the choice of suitable prayers. But as his object was the advancement of religion, and not of his reputation

* An article of Plate.

as an author, he preferred to republish the "practical reflections" of a highly approved scriptural commentator, rather than to offer any thing original. The endeavour to awaken attention to the much neglected duty of family prayer and instruction has recently been made by two eminent Bishops of the Church of England, and on a plan remarkably similar to that of the work now referred to. I allude to the "Manual of Family Prayers," edited by the present Bishop of London, and "A practical exposition of two of the Gospels, in the form of lectures, intended to assist the practice of domestic instruction and devotion," by the present Bishop of Chester.

Besides several contributions to our religious periodicals, I know of no other publication of our friend, but the very interesting Sermon on the occasion of the death of the Rev. Mr. Chase, over whom he watched, during a protracted illness, with the tenderness and solicitude of a brother, (aided by the generous hospitality of one who acted a mother's part to the sick stranger,) and to whose memory he paid a just and feeling tribute, adapted to arrest the attention of the young on the all important subjects of early piety, and orthodox views of the Gospel.

In the midst of such useful occupations, in the prime of life, not having lived half the period allotted to our race, and blessed with a vigorous constitution, disease, like a strong man armed, (as he remarked,) came upon him, and in a few months finished his work—a merciful providence having permitted him first to return to his native land, and the bosom of affectionate relatives. He had much time to look at death steadily in the face. And he did so, notwithstanding the many ties of life, in the spirit of a Christian hero. He spoke of the event with the utmost composure, declared that he had no anxiety respecting the support of his family; and a friend having adverted to the peculiarity of his disease as affecting *the mind* in a less degree than other diseases, he emphatically remarked, to have the *heart* right is the all important matter. His end was eminently peaceful. "Behold the upright, for the end of that man is peace."

In the loss of one whose services and example were so valuable to the Church and the community, these are our consolations—"The Lord reigneth." He is the same yesterday, to-day, and forever. He has promised to provide for his cause on the earth. He can and will raise up instruments to carry on his work, and fulfil his purposes of wisdom and mercy. As it respects the departed, we have the hope, which a Christian life only can supply, that our loss is his gain, that the day of death to him was better than the day of his birth; and, to use his own remark on the occasion of the death of a Christian, we pity not the dead, but the survivors. He has been removed by a wisdom which penetrates the future, and discerns the thoughts and intents of the heart; a wisdom which does all things well. Infinite Mercy and Power preside, and they can and will overrule all events for the highest good of those who love God.

Let his example teach us how much native benevolence, or what is commonly called "the milk of human kindness," is improved,

when cultivated on Christian principles, under the influence of divine grace. Good will to man, separated from the Gospel, is as the bud or the early dawn, but by Christian culture, it becomes as the full blown flower, or the sun in his meridian glory.

In his life we see that it is possible to mingle in general society, in that degree which the being useful renders necessary, without participating in its sinful pursuits and pleasures, or being contaminated by the prevailing atmosphere—that piety and virtue, if there be no counteracting quality, usually attract human favour, for “a good name is better than precious ointment,” and our blessed Lord grew in favour as with God so also with men, but however this may be, a pious and virtuous character is the most honourable in the sight of infinite wisdom, and it alone can give “a man peace at the last.” Let us be followers of him so far as he was of Christ. “Remember them who have spoken to you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and forever.”

Let his early departure remind us that “honourable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age.” He who pleases God and is beloved of him, is often translated from living among sinners. “Yea speedily is he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.”

Farewell, my brother! We may not meet until the resurrection of the just, but memory will often present thy image to our mental vision, and admonish us to be kind, tender-hearted, courteous, and comparatively indifferent to the continuance of the life that now is, and to its vain enjoyments, while we are supremely solicitous that our course may end (as we trust thine has) with joy; and that we may “fulfil the ministry which we have received of the Lord Jesus, to testify the Gospel of the grace of God.”

RELIGIOUS MEETING AT ST. HELENA.

The following article was inclosed to us by a very respectable pious member of our Church, with a request, that, should we think it better “that the readers of our publication should receive no information on the subject of revivals—a sentiment appearing to have been general among the Clergy in Convention, when they rejected the application for a committee of inquiry—we would oblige him by forwarding it to the editor of the Philadelphia Recorder.” We really think our esteemed correspondent much in the wrong in stating, that the motion for “a committee of inquiry,” on the subject of the late revivals in some parts of the State, was rejected by the Clergy, because they thought it best that the people of our Church should have no information on the subject. The Laity as well as the Clergy in Convention, after receiving all the information that a committee could give, rejected the motion for such a committee, we believe, from a widely different consideration. A committee of

inquiry, by their report, would, it was obvious to most persons, bring before the Convention, not merely information of what had taken place at scenes called *revivals*, but matter for discussion, not suitable for the Convention, in the shape of questions already known to carry in their very nature, interminable and irreconcilable oppositions of opinion. It was to prevent distraction and discord therefore, and, the *probable* if not *certain* result, unchristian feelings, that the Clergy thought it advisable (we give their sentiments as far as we know them, as well as those of Lay Delegates) not to entertain the subject of revivals at all, as a subject of the deliberation of the Convention. We sincerely think the decision to have been right and proper.

We insert the paper inclosed to us on the subject, not of course because we coincide in its views, or think it in any degree likely either to instruct or please any who may read it. It seems to us at the same time, obligatory, that we should accompany it with some remarks, principally in correction of error in point of fact, into which the young men, whom we understand to have been the authors of it, seem, in several particulars, to have been betrayed. With the argument of the piece we shall not interfere. We would deprive our readers of none of the benefit it may be calculated to afford them.

"The sanction of many of our Bishops" to four days meetings, we have never heard of. In this particular our young friends are probably mistaken. In the next place, "Saul of Tarsus" was not converted at a four day's meeting; and we really think it a much more serious error than these well disposed young persons are aware, to adduce the case of this great miracle of grace, wrought in the age of miracles, with a view to the propagation of the gospel among the Gentiles, as an example from which encouragement may be taken to believe in the special presence of the Holy Spirit, in scenes such as our correspondents describe. Our young friends are next in error, in their account of the *four days meeting* or more, on St. Helena. Four Clergymen did not meet there, with a view to this business. Three did. The fourth was there by encouragement given him to expect that, as one wanting a situation, he might be appointed, on visiting the Island, to fill the vacancy which had taken place in the Church there. This fourth Clergyman, both before his visit to St. Helena, on this occasion, and on his return from it, expressed to one, whose information in the case is unquestionable authority with us, his decided disapprobation of such modes of proceeding, except under circumstances implying the necessity of some extraordinary action, in order to the recovery of the minds of a congregation to that degree of interest in religious things, which would lead to the adoption of measures to reinstate the minister in their vacant Church. One, moreover, of the three other ministers, expressed, at the time of the Convention, his entire disapprobation of the manner in which things at this meeting were conducted.

We will only add, that we are not prepared to recognize as one of the good effects of "revivals," the encouragement which very

young and inexperienced persons derive from them, to enter upon the discussion of disputed questions of theology, and correct "the miserable errors" of those who not subscribing to their notions, are "guilty of the presumption of bringing the Almighty's acts," (the very mistake, by the way, of the revivalists,) "to their standard of right and wrong."

We sincerely hope that these amiable young persons will persevere in the pursuit of the course, so far as it may be right, of religious faith and duty on which they have, partly as the result of parental precept and example, and partly of the influence of these meetings, been led to enter. They will of course excuse us in tendering the advice, that, as neophytes, they cultivate the docile humility that becomes them—and not hasten to be persuaded by any influence, either within them or without, that they have already "more understanding than their teachers." Much reading is requisite to their sound confirmation in the good part which they have chosen. The subject on which they have thought it well for them to enlighten the Church, they will yet, no doubt, admit to be probably better understood by others, who, however they may dissent from their opinions, have had better opportunity than they, of forming correct ones, on subjects connected with the interests of religion and the Church.

EDITORS.

Extract from a Letter, dated

"BEAUFORT, February, 1832.

"At the present period, there exists throughout the Episcopal Church in Carolina, a strong prejudice against what are usually denominated four days meetings. From what this arises we well know. Meetings of such a nature have sometimes been conducted under circumstances by no means favourable to true religion. We all acknowledge that every thing which *may* injure the cause of Christ, should be carefully avoided: but alas! the Church, in guarding against one extreme, has fallen into another, and formal coldness now exists, where misguided zeal once predominated.

"On ordinary occasions, after hearing the morning and evening service of the Church, how often do we return home, with a deep conviction on our minds, of the utter helplessness and depravity of human nature, and with many a resolution to seek out the way of salvation. The majority of us, we apprehend, have been in this situation; and where, by the end of the ensuing week, are all these determinations? The next Sabbath only causes emotions, which again subside in the routine of worldly business. But in meetings of this kind, the case is far different. The arguments which perhaps excited us but little, because heard at various times and after long intervals, are all concentrated to one point, and urged with an earnestness which very few can withstand. A lasting impression is made, and they, who not being converts, are yet anxious inquirers, and have determined, by the grace of God, to become all that is required of them, generally show, by their after fruits, that not only

"Paul hath planted and Apollos watered, but God hath given the increase."

"It has been urged against these meetings, that the impression, though powerful at the time, is not lasting, and this argument is directed principally against the young. To this we answer, No—from our own knowledge, No. But allowing that some do overcome their impressions, and fall away, what does this prove? That like all human means, it is not universally successful. It is evident that a vast majority become zealous Christians, and that those who fall away, are mere exceptions to the general rule. Not to mention the sanction of many of our bishops and other shining lights in the Church, what other proof can we wish of the efficacy of sudden conversions than the example of Saul of Tarsus. Besides, we would suggest to those who say that all conversion must be gradual, to examine the conclusion to which their doctrine leads. Conversion, or the justification of a sinner, is the work of God, not of men. It is therefore perfect in itself, and may be instantaneous as well as gradual. Now mark the miserable error into which they fall who require all conversions to correspond to their preconceived opinions. They are guilty of the presumption of bringing the Almighty's acts to their standard of right and wrong.

"Every man in the Union who regards the signs of the times, must have observed the almost miraculous manifestations of the divine influence during the past year. We hear of revivals throughout the country and particularly in the Southern States. This neighbourhood has already been remarkably blessed during the summer and autumn; and, as if to encourage Christians to renewed exertion, God has graciously commenced another year with an exhibition of that mercy, which will be shown to all who ask. The adjoining island of St. Helena has just been the scene of a revival, an account of which we now transmit.

"The success which had attended the weak prayers, and still weaker faith of our people, encouraged four of the neighbouring Episcopal Clergymen to hold a meeting of four days on that island, for the purpose of re-establishing the Episcopal Church, which had at that time no minister and half a dozen communicants. The weather was so unfavourable at the commencement, that the attendance was very limited. This induced the ministers to continue the meeting four days longer, at the request of the congregation. A party of zealous young Christians, however, who attended from this place, gave an impetus to the meeting which prepared the minds of men to receive the heavenly dove, when it pleased the Father of Mercies to send it down upon them; upon those who by nature and by their own acts were deserving only of eternal death.

"It was not until the third day that the meeting became interesting, and the interest increased from that time until the close. Then was the power of God plainly manifested. Then might be seen the deep anxiety which was felt in the result: the anxiety of those who had friends and relations with their souls at stake: and of those who, being touched by the mercy of God with a conviction of

sin, were enquiring, "Men and brethren what shall we do to be saved?" Then might you see doubt and hesitation, painted in the faces of some who had obtained but a glimmering ray of hope, and contrast it with the humble confidence of those, who felt that they had made their peace with God.

"The congregation then dispersed: the converts with bright hopes and joyful faces at having escaped destruction: the older Christians with new love for those who had just claimed fellowship with them; and the impenitent sinner with his heart still hardened against all offers of mercy. But we trust that even they carried away within them, such thoughts as will give them no rest, until they determine to seek it in that road, whose

"Ways are ways of pleasantness,
And all whose paths are peace."

"Thus ended this interesting meeting, which was blessed to many souls. Its immediate fruits were that twenty-one persons professed that they had experienced a change of heart—that an Episcopal Church has been raised up where before there was none—that a minister has already been procured—and that a regenerated congregation, now supplied with the bread of life, will wake the long unbroken gloom of the forest,

"With psalms, and hymns, and songs of praise."

"We cannot conclude without taking this opportunity of expressing our gratitude to the Clergy, for their zeal and fidelity in the discharge of their duty, and their kindness and attention to those who daily enquired of them the road of salvation; as well as to the inhabitants of St. Helena for their true and unlimited hospitality."

FOR THE GOSPEL MESSENGER.

INCIDENTAL EVIDENCES OF THE DEITY OF CHRIST.

"He," Jehovah, "maketh the storm a calm, so that the waves thereof are still." Ps. cvii. 29. "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them." Ps. lxxxix. 9.

"And he," Jesus Christ, "arose and rebuked the wind; and said unto the sea, peace, be still: and the wind ceased, and there was a great calm." Mark iv. 39.

God "treadeth upon the waves of the sea." Job ix. 8. "And in the fourth watch of the night, Jesus went unto them, walking upon the sea." Matt. xiv. 25. Are not these things the manifest attributes of Deity?

C. F.

FOR THE GOSPEL MESSENGER.

"A LAWFUL MINISTER."

In the Rubric prefixed to the office of "Private Baptism of Children," it is said, "Let the Minister of the Parish, or, in his absence, any other *lawful* Minister that can be procured," &c. Now the question arises, who is a *lawful* Minister in the Protestant Episco-

pal Church, according to ecclesiastical custom and usage, as well as the canons and rubrics? We find the question resolved in the preface to the "Making, Ordaining and Consecrating Bishops, Priests and Deacons," where it is said: "No man shall be accounted, or taken to be a *lawful Bishop, or Priest, or Deacon, in this Church; or suffered to execute any of the said functions*, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, *or hath had Episcopal Consecration, or Ordination.*" Preaching, and praying, in a Church, are certainly, "functions" appertaining to the Ministerial office; the question is therefore submitted, whether a person who "hath" not "had Episcopal Ordination," can be lawfully invited, or permitted to perform, any Ministerial "function" "in this Church?" And if not would not such invitation, and permission, be a direct "deviation from the rubric of the Church," within the meaning of "wilful error in religion, *or deviation from the rubric of the Church,*" expressly stated in the 10th Article of the Constitution of the Church in this Diocese?

F. F.

Regeneration and the Testimony of the Spirit; being the substance of two Sermons by the Rev. A. Garden, Rector of St. Philip's; preached in said Church. Printed in 1740.

(Concluded from page 85.)

Few words are used in Holy Scripture in so many various acceptations as the word Spirit; but, besides the first and principal one, denoting the third person of the ever-blessed Trinity, it is used more especially in these three. 1st. To signify the nature, genius or disposition of persons or things. 2d. The gospel in general, as containing the standing dictates, doctrines, or directions of the Spirit. 3d. It is put for the fruits or effects of it.

I. The word Spirit is used to signify, the nature, genius, or disposition of persons or things.

Thus when the disciples would have called for fire from Heaven on the Samaritans, in imitation of Elias, Christ tells them, they knew not what Spirit they were of. They knew not, that they were not under the legal, but gospel dispensation. A dispensation of quite another nature and genius than that of the law. Under the law, they that scoffed at or insulted a prophet, he had commission to call for wild beasts, or fire from Heaven to destroy them. But quite the reverse under the gospel.—They that revile, insult, and crucify Christ, are by him prayed for, and commanded to be taught, and if possible brought to repentance. He came not to destroy men's lives, but to save them. And agreeably thus also the Apostle, in this chapter comparing the legal and gospel dispensations, calls the one the Spirit of bondage, and the other of adoption. He calls the law the Spirit of bondage, it being of such an austere, masterly nature or genius, as obliging all under it, to the hard performances of circumcision, and many other outward rites and carnal ordinances, which were not of a moral nature, or of any

intrinsic worth or goodness; and obliging to these, on severe pains and penalties: the very condition of bond-servants, do this or be beaten; a yoke which could scarce be born. But the gospel he calls the Spirit of adoption, as being of a nature and genius quite different, gentle and fatherly; drawing us with the cords of a man, the bands of love and affection; not binding upon us the heavy burdens of positive or arbitrary commands, delivered with the terrors of Mount Sinai, thunderings and lightnings, blackness, darkness, tempest, and the noise of a trumpet; but affording us fatherly counsels or admonitions, by the mouth of the meek and humble Jesus, rather advising than commanding us such things as we cannot but see and approve as agreeable to our rational nature, and necessary towards our own well being and happiness. And moreover promising us aid and assistance in performing them, together with the reward of eternal life on the performance. And in this sense of the word, ought the apostle to be understood throughout this chapter, and particularly in the text, thus accordingly paraphrased by the learned Hammond. "And this manner of God's dealing with us under the gospel, is a sure evidence to our consciences on God's part, if our filial obedience be a like evidence on ours, that we are more than servants, the highest that legal obedience could pretend to, even sons of God." But,

2d, The word Spirit is used to denote the gospel in general as containing the standing dictates, doctrines and declarations of the Spirit. Thus the phrases walking in the Spirit, abiding in the Spirit, living by the Spirit, being led by the Spirit, &c. is walking, abiding, living, being led, in or by the gospel, the standing rules and directions of the Spirit. And agreeably, thus witnesseth the Spirit with our Spirit, whether we be the children of God; viz. by the testimony of the standing laws of the gospel, on the one hand, and that of our own consciences, whether we have obeyed or disobeyed them, on the other. If on a fair and impartial comparing our lives and conversations, with the laws and rules of the gospel, our conscience bear witness of the agreement, and that, with St. Paul, in simplicity and Godly sincerity, we have had our conversation in the world; if thus, I say, on the comparison, our conscience testifies a full agreement of our lives with the laws and rules of the gospel, the gospel testifies and declares, that we are the children of God; but if on such comparing, our conscience testifies the contrary, then testifies and declares the gospel, that we are not so. But whereas the conformity or agreement of our behaviour to the rules of the gospel; the dispositions of the heart as well as the works of the hands; must derive chiefly from the influences, aid, assistance, or co-operation of God's Holy Spirit; therefore

3d, The word Spirit is used to signify the fruits and effects of it. Thus it is used in all those passages, in which the Holy Spirit is said to be given in measure, or without measure; to be poured out on men; to be quenched, and the like; all which evidently relate, not to the person of the Holy Ghost, but to his fruits and effects only.

Now inclusive of both the two last senses, consists the testimony of the spirit here asserted in the text; and which renders it complete, absolute, and certain; and besides which none more so, ever was given, or shall be given mankind to the end of the world: viz. the fruits and effects of the Spirit, faith, repentance, good dispositions of the heart, and good works of the hands; compared with, and certified by the gospel. For as the dispositions of our hearts, and works of our hands, can only appear to be the fruits of the Spirit, as they appear agreeable to the laws and rules of the gospel; so their appearing thus agreeable, certifies, that they are the genuine fruits of the Spirit.

This, my brethren; this, I say, ever was, now is, and ever will be, the most complete, sure, and certain testimony of the Spirit, that men can have, with their Spirits, that they are the children of God. Such it ever was even to the apostles themselves. For neither were the gifts of inspiration and miracles, without the other fruits of the Spirit in their lives and conversations, sufficient evidence, that they were the children of God; but, saith St Paul, I keep under my body, (that is, labour, through grace, to subdue my carnal lusts and appetites) lest when I have preached to others (notwithstanding all my inspiration and miracles) I myself should be a cast-away.

And as this is the most perfect, sure and certain testimony of the Spirit, so there is no dispute, but every one must be conscious, whether, or how far he has, or has not this testimony. And as this consciousness may in some sense be called feelings; let the Methodists honestly say; either they mean something more, by their boasted feelings, than this consciousness, or they do not: If they mean something more, then, without rational objective evidence, it is but the constitutional workings of their own passions; if they do not, then is all their affected cant about their feelings, especially running them into cloud and darkness, but mere designed trick or artifice, wherewith to amuse the populace, and serve some dark ends; because these feelings of conscience, are not only admitted, but easily explained and understood by every Christian. For, must I not feel (be conscious) how my heart stands disposed or inclined in all the branches of my Christian duty, whether towards God, my neighbour, or myself? Must I not feel (be conscious) whether, towards God, I stand disposed to believe in him, to love him with all my heart, with all my mind, with all my strength; and in consequence of this faith and love, to draw near unto him with my willing tribute of homage, praise, and thanksgiving, at all times, and in all the methods of worship and devotion; to put my whole trust and confidence in him, as my good and bountiful Father, tender and compassionate Redeemer, and gracious Sanctifier; to honour him in all things, his name, his word, his ordinances; and in sum, to perform all acceptable service to him?

Towards my neighbour; must I not feel, (be conscious) whether I am disposed in my heart, to love him as myself, and to do unto him, as I would, he should do unto me; not to injure, hurt, or

grieve him in word or deed; have no evil speaking, lying or slandering on my tongue, no fraud, injustice, or oppression in my hands, against him; but on the reverse, to shew him all acts of kindness, good nature, charity and beneficence in my power, whether respecting his soul, his body, goods, or name.

Towards myself; must I not feel (be conscious) whether I am disposed in my heart, to sobriety, temperance and chastity; to keep under my body, and bring it into subjection; subdue its inordinate lusts and appetites, and refrain from all excess; from rioting and drunkenness, chambering and wantonness, and all manner of whoredom and uncleanness?

Must I not feel (be conscious of) I say, all these or like good dispositions of my heart? And if so, how much more when brought forth into action.

How much more must I feel, when I actually do believe in God, and love him with all my heart and all my soul; when I actually do draw near unto him whom thus my soul loveth, and seek his face continually, in all the methods of worship and devotion; when I do with delight come into his gates with thanksgiving, and into his courts with praise; am thankful unto him, and speak good of his name; when my closet retirements are frequent, and always sweet and refreshing; when I prefer his law to all other studies, and agreeably meditate on it day and night; and in a word, when his honour and glory is the chief end and aim of all my thoughts, labours and pursuits? Thus also, how much more must I feel (be conscious) when I do actually love my neighbour as myself, doing unto him, as I would he should do unto me; when I have no evil speaking, lying, or slander on my tongue; no acts of fraud, injury or oppression in my hands, against him; but on the contrary, shew him all acts of brotherly kindness, charity and beneficence; when ignorant I instruct him; when in sinful courses, I rebuke and admonish him; when hungry I give him meat; when thirsty I give him drink; when naked I clothe him; when a stranger I take him in; when sick or in prison, I visit or come unto him; in a word, when I have ministered to his wants or necessities, as occasions offered, and to the best of my power?

Finally, how much more must I feel (be conscious) when I do actually keep under my body, and restrain all its inordinate lusts and appetites; when I abstain from all carnal excesses; from rioting and drunkenness, chambering and wantonness, and all sorts of lasciviousness and uncleanness; and when in all things I am sober, chaste, and temperate in my life and conversation?

Thus, my brethren must not all of us feel or be conscious of these and the like good dispositions of our hearts, and works of our hands; and moreover all the joys, peace and comforts that naturally result from these? O what peace have they that love thy law! My rejoicing is this, saith St. Paul, even the testimony of a good conscience. As we must all necessarily feel, or be conscious of these, so let us know assuredly, that they are not the produce of flesh and blood, but of the Spirit of our heavenly Father, aiding,

assisting, and co-operating with us; and therefore his sure and certain testimony, that we are the children of God.

Now, if these fruits and effects be the alone certain ordinary testimony of the Spirit; and our feelings or consciousness of these (viz. the good dispositions of our hearts, and agreeable conduct of our lives, together with the joy, peace and satisfaction, of mind, thence naturally arising) be the only true feelings of his ordinary influences or operations; if these things be so, as according to the scriptures, they manifestly are; then what can our modern teachers mean, when they talk of impulses, motions and impressions, likened to pulsations of an artery, to hot water, or the motions of a foetus in the womb? If they mean the same as we have now taught, then why will they talk in another, or rather in an unknown tongue? This can but puzzle and amuse, and therefore can be of no good design. If their meaning be different, it can be known, I dare say, only by themselves; nor otherwise by themselves (as they offer no sort of rational proof or evidence) than as men know the meaning of their own fancies or the reveries of a disordered imagination. Would they be content quietly to enjoy their own feelings, no one would disturb them in the enjoyment; but if they will be running about the world with their feelings, and telling us, that, though they cannot explain or make us conceive them, we must yet have the same feelings in ourselves, or we cannot be saved; and if to objections made to this, or any other of their doctrines, they will only reply, that their motto is, answer him not a word; this I conceive to be not only amusing, but insulting of mankind, instead of teaching them.

What opinions soever men may have to offer, which they conceive of importance in matters of religion; if they will offer them with common modesty, (not to say Christian humility) submit them to a fair trial or examination, and according to the Apostle's rule, be ready always to render the reasons of them with meekness and fear; they not only ought, but will always be heard and considered by all sober and serious Christians. But if instead of this, they will be throwing out their opinions with sibylline rage and fury, running a muck (if I may so speak) on mankind with them, and cramming them down their throats with anathemas, hell and damnation at the end of them on all that will not implicitly receive them; in this case, I say, be we sure, that such are either men of enthusiastic heads, or emissaries of Rome. This were easy to demonstrate, but I chuse to detain you no longer, than to expostulate a few things concerning your tumultuous assemblies, preacher,* and doctrines.

What went you out, my brethren, to see, or rather to hear? Any new gospel, or message from heaven? Why, no; but the old one explained and taught in a new and better manner. But what are the doctrines you have heard thus taught and explained? Why the doctrines of regeneration; of the gift of the Holy Ghost, or the Spirit within; and of justification by faith only.

As to the doctrine of regeneration you have now heard it, as contained in the Scriptures, in the various phrases, born anew; born of God; sons or children of God; the new man; a new creature, &c. and taught by the Christian Church in all ages; viz. that it is a work of the Holy Spirit, commencing more especially in our baptism, or entering into the gospel covenant, (by which infants are regenerate and fitted for the kingdom of Heaven) and thence co-operating with us, until we arrive at the measure of the stature of the fulness of Christ. Thus, I say, you have heard this doctrine now taught and explained; but in another or different, though not new manner, you have heard it from your famous preacher. In another and different manner, I say, though not new, but the same with other modern enthusiasts, you have heard it taught by him, viz. not as a work of the Holy Spirit, regenerating infants in their baptism, nor as co-operating, aiding or assisting only in the future course of our Christian warfare: but as an absolute, immediate, instantaneous work, darted in upon us like a flash of lightning, as upon St. Paul; enlightening the understanding, influencing the will, the affections and inclinations, and in a word changing the whole man into a new creature, in the twinkling of an eye, or a moment of time. You have heard this doctrine vehemently asserted; but how have you heard it proved or maintained? You have been amused with the miraculous conversions of St. Paul, Zaccheus, the jailor, and the penitent thief? But what are they to the purpose? Can any good inference be drawn from those extraordinary miraculous cases, to what must be the ordinary and common case of all Christians? No, my brethren, such inference would be idle and absurd; nor may Christians now-a-days conclude, that because St. Paul or any others, were converted in a miraculous or extraordinary manner, that therefore, that of their own conversion also must be the same; no more than ordinary Ministers of the Church may conclude, that because the Apostles were endued with the gift of tongues, they must therefore be endued with the same also. But what farther proofs or arguments were offered by your preacher, in support of this doctrine? Why, proofs and arguments are all carnal things: he is sure the doctrine is true, he knows it, he feels it, and they are all damped who will not believe it; and if these will not do, you may go look for proofs and arguments where you can find them; he is a special messenger sent forth from God, and therefore not bound to give proofs or reasons of his message.

Moreover you have farther heard, that in this work of regeneration we are entirely passive, as mere machines under the hand of the maker: can do nothing in it or towards it, more or less, of any sort or degree whatsoever. Now in this case, suppose one of you go to this gentleman and ask him; "Sir what must I do to be saved? I find myself an unregenerate person; without regeneration I cannot be saved; what then in such case must I do to be saved?" Must he not answer, "That the question was impertinent, for that he had already taught you, that you can do nothing at all; nothing that can avail towards the work of your regeneration, with-

out which you cannot be saved?" Should he bid you, "fast and pray, or read the Scriptures, or frequent the ordinances of God, or give alms, &c.," all these are works; and therefore bidding you do these as of any avail, would be an express contradiction to his doctrine.

Beware, my brethren, this is an arrant jumble of contradiction and confusion, either calculated by a Romish emissary, to distract and confound weak minds; or the produce of a warm, frantic, enthusiastic brain. We know that Rome has her seed and harvest missionaries. Her seedsmen sow infidelity and enthusiasm, to distress and unsettle weak minds, often to distraction; and then appear the harvest-men, to heal their wounds, and gather them home into the bosom of their mother, from whom they had gone astray. But to judge most favourably in the present case, and that the preacher is honest and in earnest, he is certainly got into the wilds of enthusiasm. Will he defend his doctrines? No. Will he reason with you, or rationally answer your objections? No. How then? Why, he has the Spirit, and that must answer all objections. If a man comes to me and tells me, "That he is come from God to assure me, that next Friday I shall appear at the bar of Christ;" if he will raise any one from the dead, or give sight to one that was born blind, I will believe him: but if on my demanding the credentials of his mission, he should only tell me of certain inward motions, impulses or feelings he had of the Spirit, I should neglect the message and pity the man. Alas! my brethren, we have had enough of such pretenders and pretensions to the Spirit! Look back to the Oliverian days—what ruin and desolation such pretenders brought upon the kingdom! How did they swarm throughout the nation! A parliament—even an army all saints, preachers, spiritual and regenerate men! And yet, alas, how were they divided and subdivided by the Spirit into a thousand sects, sorts and divisions, till nothing but confusion, as a cloud, covered the whole face of the land.

Beware, therefore, my brethren, of such pretensions—of the old story over again! How intoxicating, how fascinating things are an agreeable voice and manner of speaking! The only excellencies of this preacher. Take these away—put his discourses into the mouth of an ordinary speaker, I dare say, no one would step out of his way to hear them.

In this particular therefore my brethren be on your guard. Suffer not your passions to be moved, but as your minds are instructed; and run not away with the agreeable voice of the preacher in your ears, for the soundness of his doctrine in your understandings.

And the God of all grace, who hath called us to his eternal glory by Jesus Christ, make you perfect, stablish, strengthen, settle you. To whom be Glory and Dominion forever and ever. *Amen.*

"Placing activity so far above truth that the latter has been undervalued, some have seemed to think, that regard for abstract truth might have done very well for our fathers, but is too old fashioned for the present age of activity."

FOR THE GOSPEL MESSENGER.

REVIVALS.—*An Extract.*

The regular, silent gradual changes, effected through the instrumentality of the ordinary and appointed means of grace, are commonly much more real, scriptural, and lasting, and therefore more to be desired than those which occur in a season of excitement. Where such times are expected by a people, those even who are seriously disposed are apt to wait for such an occasion, as if God, were not always ready. Others who have not been made religious at these times are apt to be discouraged and so hardened, because they imagine that if they did not succeed then, they have no hope of succeeding in common times.

FOR THE GOSPEL MESSENGER.

CONSTITUTION AND CANONS OF THE CHURCH.

Messrs Editors.—As the Constitution and Canons of our Church, are either not conveniently accessible, or else not read by all those whom they concern, permit me to request the publication of an article from the former, and of two Canons. It is true "*Neminem excusat ignorantia legis,*" yet every friend of order and man of principle, must regret the violation of Church rules and Ordination vows, whether with or without excuse.

AN OBSERVER.

Article X. of the Constitution of the Church in South-Carolina.

Trial of a Clergyman.

Wilful error in religion, or deviation from the *Rubric of the Church*; charges of viciousness of life, and disorderly behaviour, may be exhibited against a Clergyman to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath duly administered in the Convention, or by a commission to take such, duly executed, such Clergyman shall be pronounced guilty, or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend, or degrade such Clergyman, as in his judgment, the nature of the case, or the usages, or interest, of the Church may require. And he shall, in the name of the Convention, inform the Vestry, or Congregation of the Church, in which such Minister is officiating at the time, of such censure, suspension, or degradation.

CANON XXXIV.—*Of the use of the Book of Common Prayer.*

[Substantially the same as the tenth Canon of 1789—Journals, p. 96.]

Every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

CANON XXXV.—*Of the officiating of Persons not Ministers of this Church.*

[Nearly the same as the fifth Canon of 1792—Journals, p. 129.]

No person shall be permitted to officiate in any congregation of this Church, without first producing the evidences of his being a

Minister thereof to the Minister, or, in case of vacancy or absence, to the Church-wardens, Vestrymen, or Trustees of the Congregation. And in case any person not regularly ordained shall assume the ministerial office, and perform any of the duties thereof in this Church, the Minister, or, in case of vacancy or absence, the Church-wardens, Vestrymen, or Trustees of the congregation where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

POETRY.

FOR THE GOSPEL MESSENGER.

JEPHTHAH.*

'The trump that tells of triumphs won
Sends its clear note on high,
And proudly in the morning sun
The battle banners fly.
And Israel's hosts in pride return
From off the blood-stained sod,
While fires on every altar burn
To Israel's mighty God.
Glad, grateful hymns ascend on high—
The fertile vales rejoice,
To Him who gave the victory
"The floods lift up their voice."

And proudly at his people's head
The valiant Jephthah comes;
Strength from above his sword has sped
To free their hearths and homes.
His right arm hath been bold to dare,
For One hath been his guide,
Who from the voice of Israel's prayer,
Hath never turned aside.
One, who from out the desert stone
For them made streams to flow,
And bade along their pathway lone
The lighted pillar glow.

What tribute shall the victor yield
Unto the King of Kings,
Who safely from the battle field
His chosen army brings?
The first fruit of the purple vine?
The crop the fig-tree boasts?
"A nobler offering be mine
Unto the Lord of Hosts."
Thus the rash Jephthah spoke aloud
"Let him, the first of all
Who from the gates to meet us crowd,
A sacred victim fall!"

A band of youthful maidens fair
Come forth to meet the King,
They send sweet music on the air,
And costly gifts they bring.
And lovely at their head appears,
With more than queenly grace,
The prop of his declining years,
The pride of Jephthah's race.
She who in childhood's sunny prime
Sate on his parent knee,
And learned to lisp her infant rhyme,
And laugh in sportive glee.

But he hath spoken, and the vow
Is registered on high,
And she who comes in beauty now
To meet his smile, must die!
The single blossom of his hearth,
The cherished and the dear,—
To mourning now is changed their mirth,
The glad smile to a tear.
And well may Israel's daughters weep
O'er her their fairest, taken
So early to a dreamless sleep
Which morn may not awaken.

And what, alas! are triumphs won,
And what is human praise
To him who, childless and alone,
Wears out the lingering days?
The voice whose tones were clear and
sweet
As melody of old,
Will never now his ear to greet
Its tale of love unfold.
Honours and Fame are idols dear
In pleasure's reign of power,
But all earth's incense fails to cheer
The heart through one dark hour.

* These lines were written "a few weeks before she was summoned to that sleep which morn will not awaken," by the lady whose obituary is at the end of this number of the Gospel Messenger.

FOR THE GOSPEL MESSENGER.

ON THE RECENT DEATH OF AN ESTEEMED CLERGYMAN.*

<p>The turf presses lightly where his relicks repose ; 'Tis thine favoured Richmond† the dear spot to inclose, There friendship, affection, and love shall repair, And the heart big with sorrow, find relief in a tear.</p> <p>The Church in the distance, that o'erlooks thy green fields, The yeomen whose labours a rich harvest yields, The mansion where daily—prayer, like incense arose, Shall continue for ages to renew our woes.</p> <p>Though affection no tribute to his memo- ry pay, Of the muse bring her offering of one sim- ple lay, If no marble shall mark the spot where he lies The love that we bore him, Oh, that ne- ver dies.</p>	<p>In youth, and in manhood, the same ar- dent friend, To all alike courteous—with no selfish end, The servant of God—yet free from pre- tence, He added knowledge to virtue, and to both common sense.</p> <p>Oh, to those at a distance, away from his home, Who shall bear the sad tidings, of sor- rows to come ? Who soothe the keen anguish of her he lov'd best, Or those children whom late to his bosom he prest.</p> <p>Undismay'd, and unmov'd, see him heave his last breath, How calm and serene in the struggles of death, On the wings of a seraph. then soaring above, To join in the song of Redemption and Love.</p>
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M. T. C.

RELIGIOUS INTELLIGENCE.

St. Stephen's Chapel.—On Sunday Evening March 4th, a Sermon was preached by the Rev. Mr. Taylor, in aid of this Missionary institution. The collection amounted to \$81 and it is understood will be applied towards the enclosing of the burial ground, which has recently been purchased for this congregation.

St. Philip's School.—The building intended for this purpose, having been fitted up, was opened on Friday the 2d of March. After divine service, and an address in the Church, many of the congregation visited the rooms, and the schools were assembled in them on the Sunday following.

Society for the Advancement of Christianity in South-Carolina.—From the 22d annual report we learn that 8 congregations have been assisted in the support of their ministers during the year, that there have been distributed 4 bibles, 60 prayer books and a large number of useful tracts, as Jerram on infant baptism, Protestant not guilty of misrepresentation, Andrew's Devotions, Dehon on confirmation, Magee on the Unitarian scheme, &c., and, that the

* The Rev. Edward Rutledge.

† The family country seat.

library has been enlarged by valuable books purchased in England and now contains 1771 volumes, besides the late Rev. Dr. Purcell's library of 546 volumes. There have been added only 4 life and 2 annual members.* Four Churches only have had collections to aid it, and the amount thus obtained was \$322.

The Missionary at Camden says "Grace Church is built of brick, somewhat in the Gothic style, measures 61 feet in length by 36 feet in width, and will contain 46 pews. In the course of two months, from the present date, it is expected to be finished. The Vestry and Wardens believe that the Church, when completed, will have an accession of members, and that it will be adequately sustained." The Missionary at St. Andrew's says "the negroes are numerous in my Parish, and I have ever felt that the duty of giving them sound Christian instruction is among the most solemn and imperative of all my responsibilities. Their owners, without whose consent I would do nothing, have, without a single exception, seconded my wishes." The Missionary at Christ Church says "I could greatly benefit the Church here, by adopting the plan of visiting a parishioner on Sunday afternoon and giving a lecture at his house: It would afford his servants an opportunity of being taught their duty to God and man and tend to make them more happy in their obedience to him. Besides, it would bring them out more freely to Church in the morning, and make them more obedient to civil government, as well as to domestic discipline. Last year I had about 70 or 80 black persons to meet at the vestry-room before the services commenced in the Church."



Diocese of South-Carolina.—The Journal of the 44th annual Convention, informs us, in addition to the particulars in our last number, that "there is due to the Fund for defraying the expenses of the Convention, the sum of \$804. This accumulation of arrears is, probably, owing to the fact, that several of the country Parishes have frequently been for years, without a Lay-Delegation in the Convention. The arrears thus remain unpaid, and, in many instances, now amount to considerable sums. If these arrears could be collected, and the future payments of \$5 annually be regularly made, a fund would soon be raised sufficient to defray the expenses of the Convention, without any further contribution.

"The Committee, therefore, respectfully submit the following Resolution: That the Treasurer be directed to send the Report of the Committee to such of the Parishes as are in arrears to the Convention Fund, informing them of the amount which they severally owe, and requesting them to pay the same, as soon as may be convenient." It appears the Bishop Dehon scholarship fund amounts to \$3933, 88, and the Bishop Bowen scholarship fund to \$1861, the Bishop's permanent fund to \$10554. On motion of Mr. Jervey

* The Board view with regret the small number of annual subscribers only 199, of whom scarcely one half are paying members, most of these are of Charleston. Some parishes have none, and those which have, number very few.

Resolved that the Delegates to this Convention be requested to bring to the notice of their respective Vestries, the necessity of making provision to defray the arrears due by them severally to the Bishop's Common Fund; and that the notice from the Secretary, by instruction in 1830, be repeated to such Churches as are not represented in the Convention.

Extracts from the parochial reports, "*St. Philips*,—Our 'Sunday School Society' have recently purchased a building for the use of the Schools, in which the Library will be placed, and the meetings of our Societies, and a week day school *may be* held. It is a four-story house, containing eight rooms, situated on Philadelphia street, to the east of the Church, and conveniently accessible to and from the same, by a paved walk. A charter of incorporation has been obtained, to enable the Society to hold this property; to meet the payment for which, they rely altogether on the liberality of the members of the congregation; some of whom have led the way generously. It is reasonably hoped, that by these measures, our Sunday Schools will be enlarged, and rendered more efficient, and while the inconveniences of having them in the Church are obviated, we trust, that, as the building is so contiguous, the useful associations connected with the scenes of the sanctuary will be retained."

St. Paul's,—Its debts have been entirely paid; and there is now an income fully adequate to all its wants. A choir has been formed, which has greatly improved the singing; and the responses are more audible and more generally made. * * * * The Sunday School continues to prosper, and is now under the superintendence of a gentleman who is a Candidate for the Ministry, and whose renunciation of a lucrative practice at the bar, for this holy office, gives us reason to hope that, under God's blessing, he will be a zealous and useful instrument in aiding to diffuse sound, religious knowledge, in this portion of the Saviour's vineyard.

Beaufort,—Service is held exclusively for the negroes every Sunday night, is well attended, and highly encouraging. Upon the subject of the religious instruction of the slaves, there is amongst my people a deep and growing interest. According to a late arrangement, the planters themselves, every Lord's day, visit and instruct the slaves on the neighbouring plantations. During the last year and particularly the last few months, religion has made a very decided progress in my congregation.

St. John's Berkley.—Every other Sunday, I continue to go from Strawberry Chapel to Limerick, Mrs. B.'s place, where I hold the evening service, and instruct the people of colour as usual; and I flatter myself, with some good effect. Mrs. B. generally attends with her family. A similar arrangement has been made with Mr. F. A. F. Every other Sunday, I am to go to his plantation, to hold the evening service, and to instruct his people.

St. John's Colleton,—The Church in this parish has been enlarged and improved, by an addition of twenty new pews. A parish library has also been established, under favourable auspices, and the Rector has no doubt of its being found decidedly and extensive-

ly useful. The Children of the Parish have as usual been catechised at their respective Schools, and from house to house, as opportunity offered.

Christ Church,—It is to be regretted, that many others who profess to be Episcopalians, never come near us; and it is to be supposed, that they who neglect the worship of God in his house, will also neglect to worship him at home.

St. Luke's,—During the past year, 57 persons (51 white, 6 coloured) have been added to the Communion. Four Communicants have been removed by death. The Sunday School has been continued; and an association has been formed, for the religious instruction of the slave population of the Parish.

Columbia, vacant,—They expressed themselves deeply anxious for the regular ministrations of a Pastor. Located at the seat of government, and in the immediate vicinity of the College, this Church occupies a very commanding station in the Diocese. Its moral influence over the religious character of students, who may partake of its worship, as well as the highly interesting charge of those who more immediately compose its fold, render its pastoral office as important as it is eligible.

Claremont,—I have to lament that the lukewarmness and indifference, noticed in a former report, still continues to a painful degree. I endeavoured, during the past year, to form a Bible Class, but the effort proved unsuccessful. Occasional instruction has been given, as heretofore, to the people of colour.

Prince William's,—In July, a new Church was erected in M'Phersonville, the pine-land settlement. The Parish is in a more prosperous state at present, than it has been since it was re-established, and its prospects more encouraging than ever.

Camden,—The Church will contain 46 pews, and a gallery for an organ. From the advanced state of the work, it is probable that the building will be ready for use before the period specified in the contract. The ladies of the congregation, animated with zeal, but in that meek and quiet spirit which is of great price in the sight of God, have been organized into a social, Sewing Society, for the benefit of the Church. From the proceeds of their industry, they have presented \$100 to the Building Committee, to be added to the subscription list fund; and are in possession of \$100 more to be appropriated to the purchase of an organ.

Church of England.—Within the last 12 years, 168 new Churches and Chapels have been built, affording accommodations for 231,367 persons, including 128,082 free seats for the poor. In addition to this, 43 Churches are now in a state of forwardness.

Roman Catholic Church.—The *German Tribune* of the 3d of November last states, that the Chamber of Deputies of Baden, received on the 27th of October, a petition signed by 258 Catholic Priests praying for the abolition of *Celibacy*.

NEW PUBLICATIONS.

New Manual of Private Devotions.—A third edition of this highly useful book, has lately been published by Messrs. T. & J. Swords in New-York. Our readers, we trust, are acquainted with its general excellence, and need not to be informed of its high standing in the Christian community; indeed, it ought to be in daily use in every family. This edition has been "corrected and enlarged" by the Right Rev. Bishop Ives, of North-Carolina, and has had added to its other useful matter, an interesting Essay, by the late Rev. Richard Cecil, entitled "a Friendly Visit to the House of Mourning." As a book of family and private devotions, it stands unrivalled. Its general subjects are—Prayers for Families; for persons in private, for every day in the week; for young persons and servants; Ejaculations on several occasions; an office of Humiliation; an office for the sick; for women; for the Holy Communion; Prayers in the Church; Prayers for several occasions; &c. We need only to add in Bishop Ives' own words, in the advertisement to the work: "that the New Manual, in its present form is not exceeded, if equalled, for excellency, compass, and arrangement of matter, by any book of the kind now extant." This new and very neat edition, ornamented with an engraving, is for sale at Mr. Babcock's Book Store in King-street. It will be recollected this is the same work, the first American edition of which was printed in Charleston, 1810, with a commendatory advertisement by one of our Clergy. The call for it induced Mr. Hoff to print a second edition in 1825, and we understand copies of the same can be had at his Store, Broad-street.

Essay on the Application of Abstract Reasoning to the Christian Doctrines: originally published as an Introduction to 'Edwards on the Will.' By the Author of 'Natural History of Enthusiasm.'—The object of the 'Essay' is to prove the utter uselessness of the question of 'Liberty and Necessity,' as ordinarily discussed. Its bearings on Common life; on Theology and Christian Doctrine; on the Physiology of Man; and on the higher Metaphysics, are severally examined, and shown to be entirely nugatory. That it is a worthless logomachy, incapable of decision—and if otherwise, unsusceptible of application to any practical use, is reduced to moral demonstration. This alone were an achievement of no small glory. But the clearness with which the essayist draws the lines of boundary, first, between the doctrines of Christian faith (in other words, theology—the sum of revelation,) and matters on the one hand, of physiological disquisition, on the other, of abstract argument; and secondly, between the physiology of mind and pure metaphysics, or abstract reasoning on its laws and constitution:—these entitle him to lasting gratitude.

We cannot conceive of a more complete annihilation than Calvinism, as a system, suffers, from the philosophical discussion in this work, combined with the Scriptural argument of SUMNER and WHATELY.

We give the following extract:

"The Calvinist, spurning the absurdities of Arminian metaphysics, believes that, when he has scattered these sophisms, he has exhausted the subject of human agency, and may triumphantly return from the vanquished field to his own theological position; nor deems it necessary once to lay aside his high lenses, or to look abroad upon human nature as it shows itself to the *naked eye* of common sense. Then he goes to his Bible, cased in metaphysical certainties, and proceeds, without scruple or compunction, to apply the crushing engine of dogmatical exposition to all passages that do not naturally fall in with the abstractions which he has framed to himself. Meanwhile, men of sense are disgusted, and sceptics glory. How shall these evils be remedied?—how, unless by the prevalence of a better—a genuine system of interpretation?

"But even without this better exposition, a great and important reform would spontaneously follow from a more vivid persuasion of the *reality* of the great facts affirmed in the Scriptures. Let but the quickening affirmations of the inspired writers be allowed to take effect on the ground of the ordinary motives of human life; let it but be believed that the Son of God has come to inform men (his fellows, by an ineffable condescension,) of a future danger to which all are liable; and to impart to them freely a benefit they could never have obtained by their own

efforts; and then it will no more seem pertinent or necessary to adjust the terms of this message of mercy to metaphysical subtleties, than it does to do the like when a friend snatches a friend from ruin, or when a father bears his children in his arms from a scene of perils. How much mischief has arisen from the supposition that a *mystery* belongs to the matter of salvation, which waits to be cleared up by philosophy!

"Philosophy, it is to be hoped, will at length work its way through its own difficulties. But the result of Christianity, of so happy a success, would simply be, to set in a stronger light the enormous folly of obstructing the course of a momentous practical affair, by the impertinences of learned disputation." pp. 121-124.—*Churchman*.

The Child's Book on the Soul, Parts 1st & 2d. By Rev. T. H. Gallaudet, late Principal of the American Asylum for the Deaf and Dumb.—No parent, no sponsor, no Sunday School, and, we ought to add, no School, for instruction in religion ought to form a part of the system of all schools, should be without this book. It is not the '*beau ideal*' of a work on religion for very young children, but it comes as near that excellence as any work we have seen, with the single exception of Dr. Watts' inimitable Hymns. We cannot recommend Mr. Gallaudet's attempt better than by first quoting from his preface, and then from the work itself.

Plan of the work: "In the first part of the *Child's Book on the Soul*, the author stated, that his object was to illustrate and enforce one simple truth, *that a child has a soul, distinct from the body, which will survive it, and live forever*. In this continuation of that little book, the inquiry of the child, whither his soul will go, after his body is dead, and who will take care of it, is attempted to be answered. This answer leads to the consideration of some collateral topics, growing out of the main one, and intimately connected with it. The two books contain instruction on the following subjects: The immateriality and immortality of the Soul—The existence of God—His not having a body, but being a Spirit—His omniscience—His omnipresence—His omnipotence—His eternity—His being the Creator, the Preserver, and the Governor, of all beings and things—His goodness—His holiness—the fact, that He has given us a revelation of His will—The leading principle of His moral government, that we must love and obey Him, and do good to others—The sanctions of His moral government, in the rewards and punishments of a future state."

The separate action of the soul he thus illustrates:

"*Mother*. Shut your eyes, and tell me whether my watch is a gold or silver one.—*Robert*. It is a gold one.—*M*. How do you know so? You do not see my watch.—*R*. But I can think exactly how it looks.—*M*. You see it in your spirit, or in your mind. (Spirit and mind mean the same thing.) You see it with the eyes of your mind; just as, when you look at the watch, you see it with your bodily eyes.—*R*. May I open my eyes, now, mother?—*M*. No, keep them shut a little longer.—*R*. It is very hard to do so.—*M*. I will tie my handkerchief round your head, Robert, and that will make it more easy for you to keep your eyes shut. (Mrs. Stanhope ties her handkerchief round Robert's head.)—*R*. Now, mother, I cannot see at all, even if I was to try.—*M*. Well, my son, tell me how your sister Eliza looks.—*R*. If she looks as she did this morning, mother, she looks a little pale. I think she was not very well, and, perhaps, too, she felt sorry that she was going to leave us.—*M*. But you do not see Eliza, and you could not see her, if your eyes were open.—*R*. But I can think exactly how she looks, mother.—*M*. Can you think exactly how William Baker looked, when he was alive.—*R*. Yes, mother, I can; I see him now, standing, just as he used to do, sometimes, at his father's door, when I went to play with him.—*M*. You see your little sister, then, who is alive, and your little playmate, who is dead, equally well, in your mind, or, as we may say, with the eyes of your mind."

"If, then, you can see in your spirit so many persons and things, it is not difficult for the GREAT GOD to see in His Spirit, or, with the eyes of His Mind, all the persons and things which He has made, and which He takes care of. As you can see things, although your bodily eyes are shut; so God can see things, although He has no bodily eyes. He sees all persons, and all things. He sees you at all times. He has always seen you and He will always see you. He sees all you think and feel, as well as all you do. You can hide nothing from Him. God does not love people who do wrong. Fear, then, my son, to do wrong, or to say any thing wrong, or to feel wrong, or to think wrong. For, remember, God always sees you." pp. 27-31.

The objection founded on man's ignorance of the manner, he thus obviates :

"*R.* I could not think once, how it was, that a piece of iron could make a needle come to it, when the needle was some way off, and the iron did not touch it. You told me about it, but it almost seemed to me, as if it could not be so, it was so difficult to understand *how* it could be so.—*M.* But when I showed you the piece of iron, (or *magnet*.) then you found out, that what I said was true.—*R.* Yes, mother, but though I saw the needle move to the magnet, with my own eyes, still I could not understand *how* it was done, and I do not know *now*. Do you know, mother?—*M.* No, my son, I do not. And there are a thousand things which I see, and know to be true, but which are very difficult to be understood. *God made all these things*, and we must not wonder, then, if there are a great many things *about Him*, difficult to be understood." pp. 37-38.

How striking is this passage :

"*M.* If God should *only think* to have the sun fall down, it would fall down just as quick as your hand went to your head, when *you thought*, to have it go.—*R.* Would it be as easy for God, to think to have the sun fall down, as it is for me, to think to have my hand go to my head?—*M.* Yes; if God *should think*, to have the sun, and moon, and stars, and the world, and all the people, and animals, and things that are in it, destroyed, they would be destroyed, *just as easily and as soon*, as you can destroy a piece of paper, by throwing it into the fire." p. 56.

How affecting this lesson :

"*R.* Would God take care of me, if you should die? But I hope you will not, mother.—*M.* But I *must*, my son; and as I am a good deal older than you, I shall probably die before you will. If I do, God will take kind care of you, and will be *your Heavenly Father*, as indeed, He now is. You must look up to Him for what you want, and think that *He will be better to you, even than I have been*.—*R.* I will try to do so, mother, but I shall be very sorry, indeed, when you die. I shall not see you any more.—*M.* Oh! yes, my son, I hope I shall meet you again in Heaven, and that we shall see your father there, and that we shall all be happy together.—*R.* God is so good to us in this world, mother, that I am sure, He will make us happy in Heaven.—*M.* He will, my son, if we love and obey Him. If we do not, we could not be happy, even if God should permit us to go to Heaven." pp. 83-84.

A more ingenious and satisfactory explanation of the dependence of the body on the soul is, probably, not in print :

"*M.* What do you suppose, I wear spectacles, sometimes, for?—*R.* So that you can see better.—*M.* Yes, and in the evening I could not see to read, at all, without them. They are like another pair of eyes to me. Now, when I take my spectacles off, and put them in the case, *can they see, then?*—*R.* No, mother, it is not your spectacles that see; it is *you that see*, through them.—*M.* Well, Robert, if my eyes should be taken out of my head, *they could not see*, any more than the spectacles can in the case. And while my eyes are in my head, just as when my spectacles are on, it is *I myself; the immaterial something inside of my body; the spirit; the soul; which sees things through, or with, my eyes*." pp. 93-94.

We have not extracted from Part 1st, because it is not at hand. The above extracts are a specimen which can hardly fail to invite to the perusal of the whole work, which all ages and classes may do with profit. The questions at the end will very much aid the teacher, in the use of the book, and add to its usefulness.

OBITUARY.

Died, in the city of New-York, on the 12th of February last, at the early age of twenty years, Mrs S. L. P. SMITH, the wife of S. J. Smith, Esq.

She was one of those lovely and gifted females whose equal is rarely seen on earth. In her poetical writings, we see an imagination chastened by just views of life. She did not wander into the mazes of fancy, and form to herself ideal pictures of happiness, with bright visions drawn from earthly grandeur, and the romance of earthly feelings—but nature's eloquence spoke home to her heart, and from thence did she rise to nature's God.

Her poems written at the age of seventeen, show the native elegance of her intellect; the purity of her feelings; the elevation of her spirit; and the moral and pious habit of her mind. The gift of genius, as she thus represents it in a "Father's farewell," was given for high and noble purposes.

"The pride of talent ne'er should swell
A human bosom—it should dwell
And still grow on—but never let
It lead thy spirit to forget
Who gave the gift of hidden fire,
And as He gave, will much require."

Though gifted, courted, and admired, sentiments like these kept her humble. As her mind expanded, she was drawn to the Episcopal Church by the beauty and richness of its Liturgy, and the warm but chastened worship it claims from its members. She sought it for herself; and within its hallowed precincts, she soon after dedicated to the service of the Saviour, her first and only child.

Her fine imagination and rare intellect, she was now training to nobler objects; and her heart and her talents, had she lived, would have been laid at the foot of the cross. But she was ripening for still higher glory. God saw her sincerity—He saw that she would persevere—and in mercy spared her the bitter trials of following her Saviour through "much tribulation."

At the early age of twenty—rich in the sweets of conjugal and maternal love—caressed, beloved, and admired—the world fair and all before her—she was suddenly summoned, by a violent illness, to the tomb. She knew she must die. But the arms of Mercy strengthened her—the smile of Omnipotence beamed upon her—she was calm and resigned to her Father's will. She said, "her life had been a short but happy one;" and in the beginning of the joys of earth, she gently closed her eyes, to open them on the joys of Heaven.

Departed this life, on the 12th of March, aged 33 years and 4 months, the Rev. EDWARD RUTLEDGE, late a Professor of Moral Philosophy, in the University of Pennsylvania. He was buried in the family cemetery, in St. John's Parish, Berkeley, and, by his own request, the Rector of said Parish, made an address, with a special view to the spiritual benefit of the slaves, who united with relatives and friends in paying the last tribute of grateful and affectionate hearts.

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Librarian acknowledges the following donations:—

By the Rev. Henry Gibbes.—Thoughts on the Anglican and American Anglo Churches, by John Bristed, Counsellor at Law. 8vo. N. Y. 1822. Quarterly Review No. 37, 8vo. Archdale's description of the Province of Carolina. 8vo. Lond. 1707, re-printed by A. E. Miller, Charleston 1822. Milner's brief summary of the history and doctrines of the Holy Scriptures. 12mo. N. Y. 1820.

By the Rev. Dr. Dalcho.—Gospel Melodies and other occasional Poems, by Albert A. Muller. 12mo. Charleston, 1823.

EPISCOPAL ACTS.

CONSECRATIONS.

Churches consecrated to the Christian worship of Almighty God:—

By the Right Rev. Dr. Bowen Bishop of the P. E. Church in South-Carolina:—Sheldon Chapel, M'Phersonville, on Tuesday March 20, 1832.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the P. E. Church in New-York:—The Chapel of St. Peter's Church in New York, on Saturday, February, 4, 1832.

CALENDAR FOR APRIL.

1. 4th Sunday in Lent.	22. Easter Sunday.
8. 5th Sunday in Lent.	23. Easter Monday.
15. Palm Sunday.	24. Easter Tuesday.
16 to 21 inclusive, Passion week.	25. St. Mark.
20. Good Friday.	29. 1st Sunday after Easter.
21. Easter Eve.	

ERRATUM. [BY REQUEST.]

In the printed Journal of the Convention, for the year 1832, page 30, for the figures in a parenthesis, "(or 617 50)" read (or \$463 12½.)